

# BLUE GRASS BLADE

Volume XVII A. T. Parker  
High and Ashland East Side  
Sep 1909

## GYPSY SMITH IN CINCINNATI

DR. J. B. WILSON, IN COMMERCIAL TRIBUNE, WRITES ABOUT HIM.

SOME WHOLESALE CRITICISM

Correspondent Gives Impressions of Evangelist "Gypsy Smith."

To the Editor of the Commercial Tribune:

Gypsy Smith has come and gone. Since you have been generous in giving him space, will you likewise be generous enough to give space to some honest, wholesome criticism? The writer has carefully observed "Gypsy." I am certain that I voice the opinion of the general public, and even of many clergymen, that while friendly with the revival, and not inimical to it, they either hurried or turned as fast as they could.

I am at a loss to understand why any of the scholarly clergy of this city should have deemed upon a "Gypsy" to arouse religious interest in Cincinnati. Is it not a confession of their own inefficiency? In bringing him here, have they not publicly admitted that the "Gypsy" is better able to solve the moral and religious problems of this city than all of them combined? Have they not thus cheapened their own importance?

What have "Gypsy" said that they themselves have not said time and over again? What, in fact, is won over about "Gypsy Smith"?

If plain Rev. methods, unknown and unadvised, should draw into some of the country's most prominent Cincinnati, it is hardly likely that we would create a stir, and some churchmen would not tolerate his methods.

What one good reason did "Gypsy" give that an agnostic, free thinker or Jew should turn and follow him? By what authority is he a special dispenser of divine favors? Since God made all, how does it come that "Gypsy Smith" should better interpret him than a good free thinker or a good Jew?

Let me ask the educated reader whom you would choose to best interpret for you—Darwin, Spencer, Emerson, and Ingerson, or "General Booth," "Gypsy," "Sam," "Sam" Jones, and "Billy Sunday"? Oh, the callousness of some!

"Gypsy" is not a bit backward in talking about himself. He never gets far away from "Gypsy." Just which is most prominently referred to in his sermons, the Dolly or himself, it would be hard to determine.

Look at the crowds! Why does the "Gypsy" draw such large crowds? Let me answer this by asking another question and answering it. Why does a scientist, astronomer or philosophical essayist draw only a few people to hear him? Simply because thinkers are few. Emotionalists are many.

The crowds which attended the "Gypsy" revivals were no indication of success. Certainly, out of the entire Protestant population of Cincinnati there are at least 3,000 habitual and regular big meeting goers, all of whom have been kindly converted over to the overbearing. But with these and the country's entire population came in, and several hundred of the curious inclined each evening the crowds are accounted for, and were in no way remarkable. At the same time the theaters were all crowded with paid listeners, and the streets swarmed with people who never gave "Gypsy Smith" or the revival a second thought. Certainly, he did not bring Cincinnati "to his feet," as he boastingly declared it had come.

The fact is, that "the skeer" does not work as well as it used to, consequently the revival, which is a radio of ignorance, superstition and simple mindedness, is almost a thing of the past. Most clergymen have come to recognize this fact and have dropped out of the road to salvation.

But these revivals are a good thing in their way. Whilst they awaken religious zeal, they also awaken common sense and inquiry, and set the general public weighing and comparing. While they revive emotion and warm up the oft-dormant, they invariably add to the Freethought

ranks. Most people ask themselves, what is the necessity of reviving a religion which, with the Almighty behind it, has had its own way in the world for 1,000 years? What does revival mean but a desperate effort toward survival?

In one of his sermons, "Gypsy" said: "If I had it in my power, I would apply a match to every distillery and saloon in the country!" To those conversant with church history, this is not i n t i l e a s t surprising, and certainly nothing new. When the clergy had the power, they not only burned buildings, but burned and tortured people—not by thousands, but by hundreds of thousands. Every scientist, inventor, thinker, moralist, and reformer, or man or woman worth while from Hyppia to Bruno and Socrates, they either burned or tortured as fast as they could.

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LEXINGTON, KENTUCKY, SUNDAY, DECEMBER 19, 1909.

Number 4

### To Subscribers of the Blade

As you perceive, we have gotten back into our old clothes. It has come to pass that we have to get down to hard, rough work in order to exist, and this excuse we give for the change of frocks. We were proud of the Blade as it was, but could not afford the expenses, and so are compelled to ask our readers to think more of us than of our old clothes.

A statement is due our subscribers for the cause of this change, and here it is in figures, that all may read:

#### STATEMENT.

From January 1, 1909 to December 1, 1909.  
Entire receipts for forty-eight weeks... \$2090.00

#### Expenses.

Forty-eight Weeks.

To Mr. Charlesworth, the Editor, 48 weeks, salary at \$24 per week.....	\$1152.00
To composition, paper, printing, folding, mailing postage at \$36, 48 weeks at \$36 per week.....	1728.00
Total expense.....	2880.00
Loss....	\$790.00

In the above statement, which is absolutely accurate, rent, lights and other incidentals are not included. Besides we had donations of over a hundred dollars, which cuts down the subscription receipts. We count that our loss for the whole fifty-two weeks will amount close to \$1 thousand dollars (\$1000.00).

Now we ask, would any of you be willing to undergo such a loss? Well, then, since you would not, you will surely be indulgent in us adopting cheaper methods of publication, since we have to do this to insure the existence of the Blade. There are many, we are sure, will like to see the Blade back in its old form with the familiar features of its founder, up in the north-west corner.

The paper alone for the Blade, as it has been printed costs \$15.00 weekly. In present form, it costs only \$9.00, a saving of \$6.00 per week. There is a like saving all down the line.

We offered Mr. Charlesworth a lower salary or that we assume half responsibility, and receive half the profits, but he was not disposed to accept these terms, and so has quit the Blade.

This offer must appear fair to our subscribers, as it will be seen by the statement, that Mr. Charlesworth, was getting the largest part of the receipts from the paper.

Now, that we have no editorial writer, we must depend, as before, upon the enthusiasm and patriotism of our subscribers for copy. We ask you to supply us with articles from your pen, so we may always have matter on hands with which to fill up.

If we come out even on the Blade, we will be satisfied. Remember the price of everything connected with a paper is high, like in all other things, and we can't go on with such a loss, it was either cut down, or begin begging again, and this we do not want to do.

Mr. Charlesworth contemplates starting a paper of his own, in which effort, we wish him success. It would be well for the new Liberal Organization to have an organ of its own, and there is room for all. We will miss his able editorials, and we have had no quarrel with him.

One thing is certain, the Old Blade is going to live, if we have to cut it down to two pages, and wait for better times. The Spirit of Old Brother Moore still hangs over it and we are sure there are enough of the Old Guard to go to the front for it, and defend its existence. When better times come again, we will improve the paper, and we ask our readers to bear with us until such time. Your disappointment is not one half that of ours.

Beginning with the new year, our price for subscription will be \$1.25 instead of \$1.50. We want to be fair and come half way with our subscribers. A great many subscribers dropped out when the Blade was changed to the magazine form. They seemed to like the newspaper form the best. We hope now to see them come back.

We want to again appeal to our subscribers, especially the old ones, Mrs. Henry, Mrs. Closs, Dr. Wilson, Dr. Bowles, Kidder, Clark, Johnson and others to fall in line and give us other help. Our very existence now depends upon the enthusiasm of our contributors. This, of course, is some work for you. We would be glad to pay for articles if we could, but remember how much greater is our work, and we do not get anything out of it either. We hope the New Year will start off more prosperous for all. We hope for your help and encouragement. Bear with the Blade as it is, and stand by it till better times. Remember subscriptions to Blade, beginning with January 1, 1910—\$1.25 per year. In clubs of five, \$0.75 each.

Sincerely yours,

JAMES E. HUGHES, Proprietor.

## FALL OF ONCE RULING SPAIN

### INTERESTING ARTICLE ON THE EMANCIPATION OF THE SLAVES IN THE ONE-TIME GLORIOUS MONARCHY.

By Harold Banning.

All Freethinkers have read with satisfaction the good news from Spain. The most intelligent people of that priest-ridden country have revolted against god and king. They have taken arms and are fighting in the blood-stained streets of Barcelona to establish a godless republic. In their anger they have committed a few outrages. We regret to hear of the destruction of the cathedral to fear once planted, they soon begin to bear fruit. The Inquisition is dead, and made them better. The Inquisition now looks towards their battles were stories of defeat and shame. Their few victories were scenes of massacre and torture. Then the foundation of Spain's glory vanished. The walls fell, and she is now a mass of ruins, from which comes the priest's shout and the yells of the bull fight.

Behold! Religion's work. This

was the work of the Catholic church, but the Protestants are no better. There is no choice. Both are inspired by the same god-theory. However, the Protestant churches are younger, and their history is not so rich with crime.

While the mobs of Barcelona are flinging themselves against the bayonets of the soldiers and struggling to hold their barricades, we can only hope that success will crown their efforts.

History has received the fall of many nations, but none like the decline been so rapid and complete as that of Spain and the cause—Religion.

To understand this, we must take a brief glance at history. When Rome fell, Spain was invaded by the Visigoths, an intelligent and vigorous race. The natives married their conquerors, and they became one people. This blend produced a better race. From the Goths the Spaniard inherited his courage; from the Romans his active mind. Then in 711 came the Moorish invasion, which swept the Spaniards into the northern provinces. Under Ferdinand and Isabella, the Moorish power was crushed, and the Spanish kingdoms were united. Inspired by religion, Isabella established the Inquisition and the scenes of the tortured victims were repeated for the first time in the towns and cities of Spain. The Spaniards now began to display a terrible energy. Every year found her highest point under Charles V. and Philip II. The world was too small for Spain. Her fleets controlled the sea and her armies swept over Europe. In battle her soldiers were invincible.

The world trembled. One hundred million subjects obeyed Philip II. The Spanish fleets brought millions in gold from South America. Spain was prosperous and her future was bright. The united armies of Europe could not crush her.

Up to this time the Spaniards had been a naturally godless people, they loved their country more than they loved their god. They were Christians, but god played second fiddle. But in the reign of Philip II. the god plague swept over Spain and with it came ruin. In a few years the church owned or controlled everything. The fearless Spaniards soon became whining, god-fearing Christians. The priest's shout and the clang of the church bell drowned the voice of reason. Industry declined. Only the wheel and the rack were in constant operation. The sermons of the tortured were heard in every city of Spain, and the blazing stake became a common sight.

Philip II. soon became a tool in the hands of priests. He laughed heartily when he heard the Massacre of St. Bartholomew's Day. Then the crusade. The Dutch provinces revolted. The priests said, "Kill them!" and Philip obeyed. The heretics protested. The priests said, "Burn them," and Philip obeyed. The English insulted him. The priests said, "Conquer them," and Philip obeyed—but to the best of his ability. But this was not an easy task. The "Invincible Armada" was loaded down with arms and instruments of torture, and sailed for England, only to meet destruction. This was the

last great blow. Philip's reign can be described by one word—crime.

Had Philip II. been an atheist, history would not be soiled with the story of his bloody deeds, and Spain would still be great. The same may be said of all kings and of all nations. Crushed and degraded by religion, the Spaniards lost their vigor, and even their courage vanished. They were taught to fear god, and the germs of fear once planted, they soon begin to bear fruit. The Inquisition is dead, and made them better. The Inquisition now looks towards their battles were stories of defeat and shame. Their few victories were scenes of massacre and torture. Then the foundation of Spain's glory vanished. The walls fell, and she is now a mass of ruins, from which comes the priest's shout and the yells of the bull fight.

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But there is hope. Let Spain do things god and expel king. Then her sons will return. She will again be a power. Many Spaniards now see the cause of their fall. The courage displayed in Barcelona shows that the old spirit has not died.

Poor Spain! Her king is almost absolute, and the church controls the land. Her neighbors are prosperous. Their kings and priests have been humbled. Let Spain follow their example. The slave has been emancipated. The serf has been freed, and may that gallant race across the sea throw off the yoke of god and king.

Mt. Vernon, O.

#### PUSHING AND PULLING.

"Push" and "Pull."

Did you ever face a swing door with the above posted on either side?

They are extreme, and their working is exactly in the opposite direction.

Men are governed by much the same conditions. Those who expect to court success through a "pull," have a splendid chance to die disappointed. The men who use "push" to get there stand a better chance to win, and very often reach the desired goal.

To which category do you belong?

Are you "pulling" or "pushing"?

Pause for a moment in front of that door. The word "pull" stands at your door. The door has temporarily arrested your progress. Your road lies through it and beyond it. To pull causes you to halt and so much of your time has been lost. Now take the other side under similar conditions and desires. As you approach the door you observe the word, "push," and you stand forth the necessary force to open it and walk right on without hesitation or halting.

Did you ever go through such an experience? If you have you can understand what is meant by the processes above described. Pushing hurts nobody, but it is a mighty help. Pulling is as apt to retard it as is to assist. There are lots of people in this world who expect to get through it on their "pull." The large and predominant portion of these fail. In other words, they never get there. The man who uses "push" and relies upon his own vigor and energy usually makes a mark and rises to a position of importance to his fellow.

Suppose that swing door represents opportunity! Now what are you going to do? Stand waiting for a pull? No, none of that. Get busy and push it open, and pass through without halting or hesitation.

If Freethinkers are ever to win a decisive battle in their great fight against organized superstition, they must get busy and push. To stand Micawber-like, waiting for something to turn up in the shape of a pull means irretrievable loss and ruin.

## BLUE GRASS BLADE

FOUNDED 1884.

By

CHARLES CHILTON MOORE.

And edited by him until his death.

February 7, 1906.



JAMES E. HUGHES - - - Proprietor  
126-128 North Limestone Street,  
Lexington, Kentucky.  
P. O. Box 385.

### SUBSCRIPTION RATES.

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50 cents; one month, or four insertions,  
\$1.00; six months \$5.00; one year, \$8.00.  
Quarter column, 1 insertion, \$2.00; one  
month, \$4.00; six months, \$20.00; one  
year, \$30.00.

Half column, whole column, or larger  
advertisements at special rates upon application.

The publisher has the right to reject any and all advertisements offered.

### GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS TO THE Blade will be discontinued at the end of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of their subscription. Name number or address omitted will be seen if asked for when renewing in case of discontinuance.

SHOULD ANY SUBSCRIBER change his/her address, he should do this office, giving both old and new address, as desired. THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, in which address there will be given a hearty welcome.

THE Blade is entered at the Postoffice in Lexington, Kentucky, as second-class mailing matter.

ADDRESS ALL COMMUNICATIONS TO JAMES E. HUGHES, Box 385, Lexington, Kentucky.

Mr. John R. Charlesworth has retired from the Editorial of the Blade and is not now connected with the paper in any capacity.

All mail matter intended for the Blade, whether communications or remittances for subscriptions should be addressed to James E. Hughes or to the Blue Grass Blade. To address it otherwise, or to any other individual, is to incur the risk of loss.

Referring to a recent publication in the daily press to the effect that the Blade had mailed its last issue, we wish to say that the paper is still published at the old stand and will continue to be. The publication was inspired by enemies of the Blade, and had no foundation whatever in fact. We have simply reduced office expenses and put the paper on a paying basis, and expect to improve the quality of its contents from week to week. There is no immediate prospect of its death or sale.

Many Christians accept the gospel as being true, not that they can comprehend them but that they lack the mental vigor to question or deny them.

If you wish to unite all Freethinkers as they should be get busy and subscribe for the Blue Grass Blade.

Does the Blue Grass Blade please you? If it pleases you would it not also please your friends? Why not lend them a copy and get them to subscribe?

Why should a future life be the sole desire of man? The more thought of meeting again after death could never console for the loss of a dear friend now. We want our friends now. We want them with us just as they are and just as we have learned to love them. There can be no great joy in the belief that some time, in the hereafter, we may meet with only a part of our friends, under different conditions and circumstances. If the life to come is unlike the life that is and our friends are not to be same as they are now, there is small consolation in the Christian dream of immortality.

## CALLS HEAVENS IDEA A SOP TO FAILURES

RABBI HARRISON SAYS PARADISE WAS INVENTED BY THEOLOGIANS AS AN ANODYNE.

### SUCCESS' HIS TOPIC.

'Blessed Are the Unpopular,' Declarer Clergyman in Sermon at the Temple Israel.

That heaven is a place invented by theologists partly to reward those wise enough to agree with them, partly to comfort failures, to keep them from fearing the successful to pieces, was the gist of the argument of Rabbi Leon Harrison in his address before Temple Israel yesterday morning. This paradise of the theologians he declared is a sop thrown to Cerberus, an anodyne, a pacifier.

The subject of Doctor Harrison's sermon was "The Great God—Success." He said in part:

"Success means to get what every body wants. The question is, is what you want that you need, or that which you ought to have? Would it not be a fatality to give all men their heart's desire? We would kill them with kindness. We pay too dearly for our desires. It is the story of the 'inside skin,' the symbol of life itself that is wrung with every heart's desire fulfilled."

"Men how down to the golden calf, even to the donkey is golden. They worship that which is like the worshipper. Especially today is this true. We care less for the sons of men, less for the learning of men. Most for their material achievements and for their substantial possessors.

### Different Standpoints.

"We do not often ask: Have they got what they want? But we ask: Have they what everybody else want? They may deem themselves highly and nobly successful, but from our standpoint they may be failures. Or we may deem them geniuses of achievement, yet they may know the ghostly

poverty of their own spirit, the spiritual bankruptcy of their lives, however enormous in outward seeming.

"History is the worship of the man who did. The hero is the doer. If he does that which no one else cares to do, he is a martyr. Some men's summary of the new commandments is 'Be popular, swim with the stream.' Yet only dead things float always with the current. It argued little to him.

"Let us create new beautitudes. But that is the slogan. Blessed are they that do not stand in a row. Blessed are they that dare to themselves; to think their own thoughts; to live their own life; to follow their star.

### Heaven a Sop.

"We need not a philosophy of success, but a philosophy of failure. How shall we explain sorrow, remorse, suffering, heart-break, poverty, sickness, sin? Do they still succeed or fail? Deserved or unmerited, purposeful or wanton cruelty? My good is my success. Ought my good to conflict with the common good? Ought it not to score for humanity as for me?

"That is the hard question to day. This line of observation splits society into individualists and socialists, materialists and idealists. Heaven is a place that theologians have invented, partly to reward those wise enough to agree with them, partly to comfort failures, to keep them from fearing the successful to pieces. It is the sop thrown to Cerberus, an anodyne, a pacifier.

"Politics is a game of the strong hand, and war also.

"But the greatest truths are not decided by popular vote—not philosophy (not aesthetics, nor science, nor even ethics. If we write down only the morality that we see and not that which we simply hear, it would be a gigantic immorality, restrained only by the policeman's club and the tongue of one's neighbor's tongue.)

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# I KNOW YOU NOT

## Mandate of Christian Cruelty Issued Against all Who Refuse to Accept Foolish Fable as Fact

Selbstness is the supreme goal of orthodox Christianity. This fact gains corroboration every day. We meet with it on every hand. It confronts us in public places, in the home, in church and in the pulpit. Love may be the dynamics of human society, the great cohesive force, but it is not the impelling power of orthodox Christianity.

A few evenings ago I attended religious services and among the ornate things said by the preacher, I'll give one:

"When I get to heaven I'll be glad to see those turned away who rejected God here; I'll be glad to hear Him say, depart from me, I know you not. This sound harsh to you but I repeat, etc."

The above is but another proof of the contention of Freethinkers that the Christian religion is a narrow, creid, fit only for zealots and bigots. No broad-minded man can afford it as a comforter or a soothing hope. It hobbles, creeps out more or less by the "one-hoss" preacher or the bishop. Its selfishness raises the individual above humanity in general. The preacher imagines himself the ideal man, while all others are but fragments of "sinful flesh," curiously compounded.

He believes in freedom but it must conform with his own beliefs. He strenuously maintains his inalienable right to worship according to the dictates of his own conscience, yet gladly anticipates a seething, sulphuric, satanidom for those who conscience is not in accord with his own. He is void of sense, that he knows nothing of human mentality. We believe today as we did yesterday, to believe, But we cannot believe otherwise. But by tomorrow, all may be changed by endeavor to believe differently.

The man who can back up his judgments by proven facts is the really "redeemed," but he who follows blind faith, or he who professes to believe what he does not believe, is the criminal. This is the sin unpardonable.

The one whose belief is founded upon the results of investigation, the one who is a Christian believer now or the one who has been in the faith, but now is infidel to that belief? Which one has been observing, thinking, meditating and reflecting? Which is the one able to form judgments? Whose opinion is of more weight to a sensible individual, that of a dubious, credulous, and profane thinker? Who is more apt to reach some conclusions, and happy conditions? Paine says: "It is necessary to the happiness of man that he be mentally faithful to himself, when a man has so far corrupted and prostituted the chastity of his mind, as to subserve his professional belief to things he does not believe, he has prepared himself for the commission of every other crime." Yet here is a man who says if you cannot honestly believe what he believes, "I'll be glad to see them turned away from their God."

Mother, where are your hearts? How can you class the thoughts of such a man in Christian benevolence? I would receive from that extended hand as from a friend, a benediction, or a snake! Are your sons doomed to an eternal hell? You shake your head! And when none will become to de-praved as "to be glad" to see others thrown into a literal, seething, hell.

abilities have become so blunted, by such ignorant ranting, that you do not know when you are insulted! Oh, forbid, that you should sit like dumb cattle and fail to resent another such onslaught upon your reason.

Sweathearts think of your lovers, their loving excesses, their tender words, their capturing whispers, and their faithful devotion to you; wives dwell for a moment upon your adoring husband who chose you as the fairest of ten thousand, who loves you for your own true worth, who meets all obstacles and overcomes them for your sake, who laughs with you, who weeps with you, and then because they are so much inferior than the church, here goes for a man who'll be "glad" for them to meet an angry God yonder.

Sweethearts, wives, can you embrace a religion that gives the sweet assurance of attaining a state of mind where you will be glad when misfortune befalls others here, or hereafter? Shame on you all. "Blest be the tie that binds your hearts in Christian love!"

Lovers die, husbands die, mothers, fathers, children, and all pass away, even our enemies must go, but where is there an infidel who is so base as to "be glad," if there is a judgment, to see any human being turned upon the road that leads to Gehenna? That alone is reserved for Christian charlatans. I believe in no God, nor future life. I would rather entertain no hopes of future life than to believe that my worst enemy would be consigned to the unquenchable flames of hell.

I wonder how much longer the church can flourish in a truly civilized country. When will people learn that priestcraft is a curse, that Christianity is but a gilded fraud, that the church is to blame for the world's woes? The world's woes fall to the ground in Spain without your knowledge and consent.

My petition is this: I pray you to bring about, as quickly as possible, the publication of all the charges against Ferrer, and his answer to those charges, that the world may know why he was killed. Although you cannot bring him back to life, you can help to vindicate his memory if he was innocent, or to vindicate the church if he was guilty. To do this I suggest that you invite a properly constituted Civil Tribunal to hear in public the evidence for and against Ferrer. Of course, this should have been done before he was killed, but is it too late? It is a satisfactory explanation to the hundreds of thousands who, all over the world, are asking, "Why was Ferrer killed?"

You may reply that Ferrer has already been tried by martial law. But do you not know that martial law, as the Duke of Wellington has said, represents no more than the caprice of military officers? Was not Dreyfus condemned by martial law? Dreyfus was helped to life and freedom again. But you were not one of his helpers.

Let me warn you kindly, Pope Pius, that there is a limit to the patience of the people. You are to-day afraid to appear in the streets of Rome because of the hatred of the masses for your office and person. Why can you not try to change their hatred to respect, and their opposition to devotion to your cause? Play fair, and the whole world will honor you. But if you continue to be proscriptive, and if you continue to be execrable, and if you continue to be execrable, then the world will look to you as a father, even with the "holy" left out—vain will one of these days be rudely awakened out of your dream. Already there are many signs that *that* is seriously thinking of asking you to look for a home elsewhere. This will compel you, verily, to seek an asylum in some Protestant country. Will not that be a great humiliation? But if you are compelled to flee from Rome, and if the papacy should fall, Francesco Ferrer will be one of the causes of its downfall. His speeches from the ground for justice, his blood, is not the only dead whose ghost will haunt the papacy—and haunt it on the world of culture and progress. Remember Giordano Bruno, the heretic. Remember Tom of Aquino. You have anticipated to this last, announced: "And now, children, let me introduce Mr. Smith, who will give us a short talk."

From the Mouth of a Babe.

"I'm afraid I'll disagree with you," remarked Jonah, as the whale swallowed him.

"Perhaps," replied the whale, "but it won't be a circumstance to the way the theologians will disagree when they come to discuss this incident."

Hard to Digest.

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On morning a Sunday-school was about to be dismissed, and the youngsters were already in anticipation of relaxing their cramped little limbs over the hours of confinement on straight-backed chairs and benches when the superintendent arose, and, instead of the usual dismissal, announced: "And now, children, let me introduce Mr. Smith, who will give us a short talk."

Mr. Smith smilily arose, and after gazing impressively around the class-room, began with: "I hardly know what to say," when the whole school was convened to hear a small, thin voice back in the rear hisp: "That amen and that down!"

Thinking means an abundance of hard work. It also implies considerable leisure. There must be leisure time in which to think, if thinking is to be done. Orthodoxy does not

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### A SUGGESTION TO THE POPE

You are about to confer a cardinal hat upon some American priest. Though this matter is absorbing much of your time and attention, I am going to ask a favor of you: I appeal to you because Spain is one of the countries of which you are the real master. By your influence over Alfonso, who, though king, is your obedient servant, you control the destinies of that land. Not even Spain falls to the ground in Spain without your knowledge and consent.

My petition is this: I pray you to bring about, as quickly as possible, the publication of all the charges against Ferrer, and his answer to those charges, that the world may know why he was killed. Although you cannot bring him back to life, you can help to vindicate his memory if he was innocent, or to vindicate the church if he was guilty. To do this I suggest that you invite a properly constituted Civil Tribunal to hear in public the evidence for and against Ferrer. Of course, this should have been done before he was killed, but is it too late? It is a satisfactory explanation to the hundreds of thousands who, all over the world, are asking, "Why was Ferrer killed?"

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## CRIME OF FRANCISCO FERRER

By Dr. J. B. Wilson.

Death does not make the martyr, but the cause. For the heinous crime of attempting to direct his beloved but prostrate nation, in the paths of a higher education, Francisco Ferrer fell a martyr to the hate of the church and its allies, the aristocracy of Spain. "Never," said he, "will we have real men and real women, never will we have our precious ambitions, till we give our children a rational and scientific education." With this end in view he gave his whole soul to the work of the regeneration of his country.

### Not Wanted.

The priests did not want that kind of education. It made thinkers and men instead of blind Christians followers. The nobility did not want it. It made revolutionaries instead of fawning, slave-revering royalists. Ferrer must die.

### Education as it is in Spain.

For a thousand years the education of the Spanish people has been in the hands of the clergy with the following result: The whole country has but few, no, new schools, than the state of Ohio. There are very few school buildings. The children are packed into convenient rooms, which are kept in a shocking condition, with poor light and ventilation, and are really the abodes of death. Each year 50,000 children die of maladies contracted in these schools; 250,000 come out of them broken in health; 480,000 run the streets without receiving any education whatever, and so acquire vicious habits. The teachers are chiefly the "Brothers and Sisters" of the amount of education received is little more than the ritual of the church. The result is that Spain to day has 10,000,000 illiterates, or about one-third of her population. Fifty thousand conscripts enter the army every year who are unable to read and write.

### The Blight of Parochial Schools.

Now you have a picture of what clericalism has done for the school of Spain. But what has it done for Spain as a nation? It has dismalied the Spanish people for statesmanship, diplomacy, commerce, manufacture, business, agriculture, and nearly everything else that goes to make up a modern nation. The result is that Spain is still medieval. His Trial and Release.

His trial, which was the mere farce, established no evidence against him, so he was released. All that saved him, however, was the mighty protest made all over Europe. They could not kill him and conceal their guilt from the wrathful proletariat; and they had to let him go.

This recently established custom of protest by the press and the people of other countries well illustrates the fact that kings, priests and the money powers can no longer persecute patriots without having the sentiments of the world to consider. No longer can they massacre in the name of their holy religions. No longer can they provoke war, and the working class to work, and to shoot at, without giving a last reason why.

All the time the toilers are saying, "The toiler of other lands are better off than we are." Why should they had to let him go? Why should he be the victim of death when capitalists wish fighting to be done? Why kill and be killed?"

### Perilous.

Upon his release, Ferrer plunged into his school work again. He knew that one man could not do so very much in his life-time, but he knew the harvest he was sowing would be reaped by-and-by. He was planting for posterity, and he knew that violent cataclysms would spoil his chances of witnessing in his life-time a successful start of his schools.

While his schools and teachers directly opposed the clergy and some features of the church, they were nevertheless anarchist. In this country they would be regarded only as democratic or mildly socialist. Ferrer through his modern schools had become a greater danger than 10,000 anarchists. Already he had become favorably known to great educators of the world. Haeckel, Maeterlinck, Sergi of the College of Rome, Anatole France, and a host of distinguished men of letters, philosophers and politicians of note had become his many admirers and friends. He had become a danger to ignorance, bigotry and greed, and they had but awaited the circumstances which would afford them an apparent good reason to take his life.

### The Opportunity Comes.

The capitalistic war arose between Spain and the Riff tribes of Morocco. A few prominent Spanish capitalists and officials were interested in some mines in the Riff country, which the Riffs claimed as their own property, and proceeded to defend. Spain sent an army of 6,000 regulars to put down the Riffs. Upon the departure of these regulars the ladies of the nobility went aboard the steamers which made each a present of cheap medals, seals and cigarettes. But these soldiers, who had no heart in this war, disgusted with this attempt to degrade human life by such cheap baubles, threw them overboard. Many of them had not forgotten the blessing they

this new system of education based upon science and freed of all dogmatic and supernatural conception. The Archbishop of Barcelona, in a letter to the head of the government (Senor Maura), signed by himself and all the prelates of the province of Catalonia, urged that the communal government should start out the godless schools, as well as the radical press and all the anarchist groups. He the scientist, philosopher or founder of a modern school, if he opposes the priesthood or the throne, he is once classed as an anarchist. The republicans of Spain, who would be content with half of the liberty we have in this country, are anarchists in the clerical eye. If they rise up in protest, demanding better conditions, so they and their families may live just a little as human beings ought to live, if they demand a voice in public affairs, the news spread over the world that a heretical anarchist school is located in Barcelona, the purpose of course is for the purpose of blinding the world to their own tyranny and retaining the sympathy of the world on their side.

### An Educator, Not an Anarchist.

Ferrer by training and temperament was the last man in the world to expect social salvation from barricades and bombs. He knew he had everything to lose and nothing to gain from the spirit of violence and mob law. His barricades were the school desks; his bombs were modern demonstrators; his men-at-arms were only school teachers; his field of action not that of violence, but of reason, innovation, and education. In 1906 he was arrested on the trumped-up charge of being an accomplice in the attempt to assassinate King Alfonso at the time of his marriage, and was sent to prison. This, of course, was for the purpose of breaking up his schools by putting him out of the way. The schools and influence were growing. This meant the death of the parochial schools in time and possibly a change from the monarchial to the republican form of government. He was in prison three months. Still his schools grew.

### His Trial and Release.

His trial, which was the mere farce, established no evidence against him, so he was released. All that saved him, however, was the mighty protest made all over Europe. They could not kill him and conceal their guilt from the wrathful proletariat; and they had to let him go.

This recently established custom of protest by the press and the people of other countries well illustrates the fact that kings, priests and the money powers can no longer persecute patriots without having the sentiments of the world to consider. No longer can they massacre in the name of their holy religions. No longer can they provoke war, and the working class to work, and to shoot at, without giving a last reason why.

All the time the toilers are saying, "The toiler of other lands are better off than we are." Why should they had to let him go? Why should he be the victim of death when capitalists wish fighting to be done? Why kill and be killed?"

### An Old Trick.

There were riots in Barcelona. Bombs were thrown. The working men declare that the bombs were thrown by the hirelings of the church and capitalists and not by themselves. This is an old trick, that has often been played by those in power for the purpose of bringing discredit upon the protesting classes and to afford an excuse for the arrest and prosecution of their leaders. The Spanish workingmen are all Christians.

They regarded their war as to be the priests. The clerical war was for the war and we were willing that the poor toilers of Spain should go to Africa and be shot in order to protect the property claims of a few noblemen. They urged the militia to charge upon the people, and a local civil war ensued. Goaded by revenge, the mob in turn attacked churches and convents. Let it not be forgotten, this was not a Protestant or a war of religion, but the old Spanish civil war.

These people who attack the churches were all children of the church. It was a family fight. A church that pretends to teach love and reflects the very love of God itself should rear the children of itself to do good works and exert themselves to command their love and respect, and not their hate. No one ever opposed the religion in which he was reared without just cause. His religion is the last thing a man will give up.

No doubt the mob did many indecent things—so did their persecutors. In our court-house riot in Cincinnati a few years ago the mob, including many of our best citizens, committed acts of the greatest indiscipline. Mobs always do, but the newspaper reports we get here of the Spanish mobs and riots are always colored to suit their use by the parties in power. We never get the straight of them. The workingman is always an anarchist and looter, and always in the wrong.

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**JAMES E. HUGHES, Lexington, Ky.**

and received from the Pope on their departure for the American war and the cheap trinkets given them at that time. He had every right to do this, and he did it. The result of that was the crowds that assembled, men and women, fathers and mothers, to witness the departure of many of their sons who never would return, cried "down with war!"

The war soon began to take on big proportions, and a call was made for 50,000 men, which took the reserves—the laboring men. An uprising arose in Barcelona, and soon spread all over the province of Catalonia. The workingmen protested against being drafted and made marks for but just as private enterprise and that a few noblemen and politicians should be released, rights in the Riffs, which rightfully belonged to the Riffs. Let the nobility fight their own battles, they said. Our wives and children need us. Why should we die like dogs for nothing?

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**Arrest of Ferrer.**

He was a good excuse to get rid of Ferrer and his hateful, godless schools, which had been spreading the gospel of democracy and brotherhood among men. Both clerical and secular officials charged him with inciting the uprising and incriminating the toilers against the capitalistic war in Morocco.

He was arrested and sent to prison. His schools were broken up and his libraries scattered. Protest poured in from all over the world, but the stupid aristocracy and clergy of Spain heeded them not. The Cortez

had prepared for this occasion by passing a law that all such offenders should be tried by court-martial, which trial should be final, and for which the military should be wholly responsible. This was to relieve the school and crown of any odium that might be cast upon it.

The trial was held in secret and under court-martial, and has been condemned by the whole legal world as a mockery trial and the mere farce. All the evidence they had, associating Ferrer in any way with the Barcelona movement, was a letter from Marrel, who tried to kill Alfonso, requesting the post of librarian in the Modern school. Ferrer could not keep any of his papers, and he did not receive the appointment. Marrel did not receive the appointment, but he was condemned and sentenced to be shot. Here was the opportunity to crush by brute force the movement towards secular education in Spain, and they took advantage of it.

Protests from the highest to the lowest circles continued to pour in, but without avail. Ferrer must die. His light—the first real light that has entered Spain for centuries—must be put out. On the morning of October 13th he was led into a courtyard of the prison, stood against the wall and shot by a squad of soldiers. The shots that pierced his heart were heard around the world, and the government of Spain today stands shamed before the eyes of all mankind.

### The World's Judgment.

Newspaper criticism throughout the world has been unanimous of Spain. The opinion of the London *Times* is a fair sample. It says: "Professor Ferrer was one of the noblest and best men in all Europe, and was worthy to be called the *Taylor* of Spain. His murder after a mock trial brings unspeakable humiliation to the civilized world." Scientists, educators and public men and the legal fraternity are universal in their condemnation. But it is the old old story over again. Mankind has ever advanced through blood, blood and tears. Progress has ever demanded its martyrs. Some one had to die to make old Spain step out of her mediævalism and superstition. It may as well have been Ferrer, some one else. He did not die in vain.

He died for the people, his longing for liberty, his love of freedom, his love of justice, his love of equality, his love of truth, his love of progress, his love of the people, his longing for liberty and light, together with the practice of gracious geniality and justice, must hasten the happy time for which he hoped and waited.

He has lived and loved and labored and a grateful people will finally appreciate his purpose, for his voluminous writings will be better understood and their import fulfilled as the years go by.

He was a creator and a savior of the race. His sincere idealism was an inspiration, his sunny optimism a benediction.

**A Lesson.**

There is a lesson in this world-tragedy, deep and profound. It is this: General Grant's admonition, "Keep church and state forever separate, especially the latter." Keep the schools of America, which in reality means, to keep the clergy out of them. The reason why they are now what they are because they are foolish. What have the god schools of Spain to show for the god in them—i. e. the clergy? What but the poor, old Spain of to-day, illiterate, degenerate, medieval superstitions, poverty-stricken and generally decadent. When the god schools can show the results of

the godless schools, it will be time enough for the clergy to demand a division of the school funds or to go to killing thinkers, reformers, educators and lovers of men. Let God (the clergy) once get possession of the schools in America and it would only a short time (ill we would need a thousand Ferrers.

### DEATH OF DR. BARNES, OF ARCOLA, ILLINOIS.

By Harriet M. Closs.

On November 22, 1910, we mourned the death of Dr. J. C. Barnes, of Arcola, Ill., at the age of 74 years.

We learned of his death with deep sorrow, and while we know that Nature modeled the transformation we yet regret the method when the inexorable edict is pronounced.

Dr. John C. Barnes was born in Clark county, Ind., Sept. 27, 1835. He was married to Elizabeth Bowerman in 1860, and they removed to Illinois in 1866. Three sons were born them, all of whom survive him. For several years Dr. Barnes has been in delicate health, and for weeks past has practically borne the pangs of advancing dissolution.

He died in his funeral somber day, after the letter his wishes. The ceremony taking place at the cemetery, the remarks being made by a long-time friend—one Dr. J. L. Gann, of Arcola.

I count myself as highly favored that just one year ago I wrote a sketch of our friend's life, which appeared in the issue of Nov. 22, 1908, of the *Blade*, and the small expression of appreciation for his life and work was conveyed to him in life instead of being delayed until after death, and I can only reiterate some of the sentiment I then wrote.

Dr. Barnes was born many years in advance of his time, but his vision was prophetic of the halcyon days that must follow the age of enlightenment which he heralded. His prophecy of progress for the people, his longing for liberty and light, together with the practice of gracious geniality and justice, must hasten the happy time for which he hoped and waited.

He has lived and loved and labored and a grateful people will finally appreciate his purpose, for his voluminous writings will be better understood and their import fulfilled as the years go by.

He was a creator and a savior of the race. His sincere idealism was an inspiration, his sunny optimism a benediction.

Our friend sought to eradicate superstition and to bring the order of truth and equity out of the disorder of injustice. His whole life has been consecrated to the constructive process, and his every action has been consistent with his creed.

He has won a peaceful victory for his weapons have been kind words and good wishes, his ammunition unanswerable logic.

His ambition and achievement will continue to grow throughout the ages. His precepts and principles can never die.

Could desire for immortality find fuller fruition?

Webster City, Iowa.

## OPEN ON SUNDAYS.

The priesthood want everything closed on Sundays except their gospel shops and their mouths. They wish to monopolize one-seventh of our time whether we wish it or not. They wish to get, and have partly succeeded in getting, the laws enacted to compel all other trades and occupations to shut up on their day, and to prosecute anyone who disturbs them in their business in any way. They seem to know that they can't (even with the help of their God) compete with honest trade, but must be protected in various ways by the strong arm of the law.

## LOOKING FORWARD.

The door is closed on past mistakes, Not backward will we glance.

But forward go with firmer faith,

That will each day enhance.

We'll look with love on all mankind,

For all to us are kin;

We'll lend a hand to those who need,

And so have peace within.

Orthodox Christianity means to make peace with the deity first, and, failing in that direction, to arrange terms with the devil.

## YULE TIDE GIFTS.

The custom of rejoicing on Dec. 25th did not originate with Christianity. They stole this into us they did with Sunday, the day of the sun. I am a special agent for a new *Universal Encyclopedia* published in the United States in 8 vols. with thousands of illustrations. Price \$12.00. On receipt of this amount I will prepay express charges up to \$1. It would make a splendid Yule gift to a school boy or girl.—Norman Murray, 246 St. James St., Montreal, Canada.

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